

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 14.

AUGUST 30, 1817.

VOL. II.

## FOREIGN INTELLIGENCE.

### WESTERN AFRICA.

From the Missionary Register.

Extracts from the Journals of the Rev. Mr. Bickersteth, during his late visit to Africa.

*Sierra Leone, March 7.*—"The approach to Sierra Leone forms as interesting and picturesque a scene as I remember ever to have seen. The high mountains, their lively verdure, the lofty palm-trees, and the change of scene arising from our gradual progress up the river, with the sight of the ships, the town, and the Kroomen in their canoes rowing towards us, render the whole scene novel and animated."

*March 11.*—"I have been, this morning, to see two slave-ships; one taken lately in the Gambia, and the other in the Rio Pongas. Truly distressing ideas were necessarily suggested to the mind.

"One was a small two-masted vessel about the size of an English pilot-boat, but not half so well furnished.—It contained, when taken, seventy-three human beings, sixty of whom were slaves. They must have been literally crammed together under the deck on the top of water-casks which were under them in the hold. There were wooden gratings to keep them down. In other parts of the vessel there was rice sufficient to feed them on the voyage.

"The other vessel was much larger, and was intended to contain about three hundred slaves. Only one hundred and twenty had been taken into the ship, when it was captured. Many of these had since died, from the previous close confinement. Five had died even in coming from Goree.

"The captured slaves were standing or sitting on deck, and seemed happy in their deliverance. They have

been partly clothed, and are now regularly provided for by Government."

"The settling of the captured Negroes in the colony is likely to promote its rapid improvement; and, probably, will ultimately prove greatly subservient to the extension of the gospel. They form an assemblage of all the neighbouring nations: and from their liberation, and the provision with which they are furnished for at least a year, they will naturally feel indebted to their deliverers. They soon learn something of English; and can easily be gathered together for public worship and instruction. These things seem so many leadings of Providence, to induce us to make our chief attempts within the colony."

"It appears very important to mark the indications of a providential leading. Among these, I consider the protection of an established government, the facility and safety of intercourse with the people, the economy attending a mission, and the number that may be easily collected together. In the absence of supernatural inspiration, such circumstances may be considered as the call, 'Come over, and help us!' and all these things speak strongly in favour of our exertions in the colony."

*Gambier, March 21.*—"The change that appears to be made in three or four of the Gambier girls is worth all the labour and expense that has been bestowed on Africa. Their minds seem renewed, and their hearts made soft and tender, by Christian principle. It was truly interesting to find feelings which mark and distinguish the real Christian, in those who were born heathens, and who, in all probability, would have continued such, but for our Society, as God's honoured instrument."

*Rio Pongas, March 24.*—"About two o'clock we crossed the Rio Pongas

mudbar, and have since (now seven in the evening) been slowly advancing up the river. The banks are low, and lined on each side with mangrove-trees. There is no open ground till we come to a small village, called Charleston of six or eight houses, belonging to Mr. Samo. Here was once a slave factory. The view was very beautiful, and became more so towards evening, when the burning rays of the meridian sun ceased to have power. I could almost fancy myself on some parts of the Thames: but here were no towns with churches for the worship of God; no cheerful and hospitable mansions; no birds refreshing us with their songs; but a death-like silence! I could not but attribute it to the slave trade, that no towns are built here; and then, at once, rushed into my mind all the scenes of cruelty, tyranny, rapine, and oppression, which have passed in this river; and the still greater tyranny which Satan exercises over benighted millions! I felt happy in coming on a different errand; and grateful that my beloved country had renounced that sinful traffic."

March 29.—"I have been engaged the whole of this morning in examining the boys separately and have been much gratified. No school of English boys that I am acquainted with would have answered the questions so seriously and so feelingly. Surely the labour of God's servants has not been in vain! Surely God's Spirit has striven, and is yet striving, with the hearts of these children! I already feel a great love for these children."

March 21. Sunday.—"The children sang the hymn which begins

'This day belongs to God alone'—very sweetly; and I afterwards talked to them from Isaiah lviii. 13, 14, showing them what they should not do on this day, and what they should do: and that if they attended to this day as they ought, how God would bless them.

"I cannot look on these dear children without much interest. It is, indeed, pleasing to see ninety children, the offspring of slave-traders, and of

head-men and other natives, gathered out of the midst of the heathen, and entirely intrusted to us, to teach them White Man's Book. Surely we should discern in such a sight, a favourable sign of the times for poor Africa; and though we have gained as yet but little, yet this should keep alive our hopes of more.

"The heart sighs when it feels that, perhaps, among these little ones, many, possibly most, may fall into their country customs and sins; yet some may be so touched and affected, that they may become blessings to Africa."

"I am now sitting in my bed-room, in the midst of heathen nations; and yet hear, on every side, the praises of Jesus! The boys in the church are singing psalms together; and the girls are doing the same with Mrs. Renner."

"Mr. Fernandez said he was satisfied that there was a visible improvement in the appearance of the whole country, in the last seven or eight years and attributed this, in some degree, to the exertions of the missionaries in educating the children. Probably much is also owing to the abolition of the slave trade. The land is more cultivated, and the manners of the people are become less savage."

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

The Anniversary Meeting of the British and Foreign School Society was held on Tuesday, May 13th, at Freemason's Hall.

Before eleven o'clock in the morning, the Hall which was fitted up with great neatness, for the accommodation of ladies, was filled in every part by a respectable throng of persons of distinction; a considerable number of ladies and gentlemen of the Society of Friends were also present.

The business of the day was opened, by reading the Report of the current year's proceedings. This Report was of the most gratifying kind—the sum of 10,000*l.* which was required to clear off some of the old debts, and erect a proper School-house, had, with



an additional sum, been procured within the last year. Mr. Owen, of Lanark, had contributed 1000*l.* to this vested subscription. It appeared from the Report, that the system of this Society had been widely spread in every quarter of the world. In the Borough Free School alone 12,000 children had been educated; independently of its being the centre from which instructors were initiated into the system, and sent to every part of the world. A Jews' School, for the education of 400 boys, had also been established in Houndsditch. The Auxiliary Society, in Southwark, has also done much in support of the system; and the Parish of Newington had erected a School on the principle of association: which would be opened in a few days. The most satisfactory accounts were also received from Scotland and Ireland; in the latter country, the Catholic Clergy, in many instances, lent their aid to the diffusion of education according to this system. The same intelligence was received from India, where the Missionaries co-operated in the undertaking. The most favourable accounts had also been received from the Continent of Europe. In France, according to the information conveyed by Mr. Moran (who first introduced the system into that country,) the most liberal support had been given by the King, the Duke de la Chartre, Count Laine, and several Prefects, and other Functionaries. His Majesty had directed that the Catholic and Protestant boys should be educated in different schools to admit of their receiving religious instruction from their several pastors. In Russia and the north of Europe it received every support. In Rome no objections were started against its introduction, and Cardinal Gonsalvi, on the part of the Pope, desired that the books of the Society should be forwarded for perusal. In the kingdom of Hayti it had also obtained a footing. In Spain, Africa, America, Sierra Leone, and other places, similar success had marked its progress.

William Allen, Esq. the Treasurer,

then read the financial statement of the accounts of the Society. The Treasurer took a retrospective view of the great difficulties the Society had to struggle with in past years, yet he could not help acknowledging the hand of God in its support; for in a moment when there appeared to be no immediate prospect of help, and those few friends who joined with the late lamented Joseph Fox, had exerted themselves to the utmost, they received a sum of 500*l.* from a benevolent individual. This worthy man, whose name he might now mention, was Richard Reynolds of Bristol, who at different times had contributed between 2 and 3000*l.* to the funds of this Institution. And when he viewed the prosperous situation of the Society, which is this day freed from the incumbrance of its debts, and the buildings erected with only a further advance of 2,500*l.* he could not help thinking, that if ever the hand of Providence was manifested in support of a benevolent institution, it was evident in this.

Sir John Jackson proposed the adoption of the Report, on which he pronounced the warmest panegyric.

The Rev. J. Townsend seconded the motion, and took a warm and energetic view of the state of education in this country. He said, that he should be ungrateful indeed, if he were not an advocate for gratuitous education, having himself received it in Christ's Hospital. The Rev. Gentleman paid a just tribute to the early instruction he had received from an excellent mother, and very beautifully described the importance of education to the present and future welfare of man.

The Marquis of Tavistock proposed a motion of thanks to the Prince Regent, and their Royal Highnesses the Dukes of Kent and Sussex, for their patronage of this Society.

Chas. Barclay, M. P. seconded this motion, and paid a just tribute to the merits of the Society. Wide as this system of education had been diffused, there were, he was sorry to say, 6000

children uneducated at present in the Borough of Southwark.

The noble chairman lamented the absence of the Duke of Sussex, which he apprehended was occasioned by indisposition. He then read a letter from the Duke of Kent, dated Brussels, May 5th, which contained the strongest expressions of His Royal Highness's anxiety for the success of this Society.

Major Torrens proposed a vote of thanks to the Duke of Bedford, as President of the Society. He pronounced an eloquent panegyric upon his Grace, whom he described as the hereditary friend of all that was noble, free, and liberal, in England. He also described, in forcible terms, the quantity of female talent which this country produced, and strongly urged the advancement of the Female School.

His Royal Highness the Duke of Sussex entered the room amidst the applauses of the Meeting.

The Rev. John Patterson gave a most encouraging account of the general disposition of the people in many parts of the continent to read the Scriptures; and mentioned the case of a number of boys at Gottenburgh, who, of their own accord, had formed a Juvenile Bible Society, which amounted to 400; and that some of the boys who had no money at command subscribed a penny per week, to be taken from their dinner allowance. He mentioned the universal instruction of the people in many parts of Sweden, which he had visited, and the custom of that country in refusing marriage to persons until they were able to read. He paid a just tribute to the Emperor Alexander, who, among the various objects of his expanded benevolence, was engaged in promoting Schools on the improved system.

The noble chairman acknowledged the thanks of the Meeting, declaring, that such were the transcendent advantages of this Institution, that he dared not have withheld his support and exertion in its favour.

George Phillips, Esq. in proposing a vote of thanks of the Ladies of the Committee, strenuously urged still greater exertions in the female department, from the important effects which education always has on the human mind, and very properly described those advantages in promoting the happiness of families, as servants, or the mothers of families. He expressed his regret, that the female department appeared to be deficient in the state of its funds, and relied on the assistance of the Ladies to support this important department of the Institution.

The Rev. Dr. Waugh, in seconding the motion, took an extensive view of the blessings of instruction. Like the God of nature, in an intellectual point of view, it said, 'Let there be light.' Light is daily diffusing its beams in all directions; and, while the ladies are entitled to the warmest thanks of the Meeting for their active exertions, he reminded them of the strong claim which is laid on them from the rank which they held in society. Here the Rev. Doctor engaged the attention of his audience by some lively and interesting sketches of the inferior station of women in various parts of the world where education has not extended itself, nor Christian principles become established.

His Royal Highness the Duke of Sussex proposed a vote of thanks to the Treasurer, Secretary and Committee. His Royal Highness paid a just tribute to the Treasurer, who had supported this cause, when, but for him and one or two others, it would have sunk—and very eloquently stated his conviction, that the broad and liberal ground which this Society took, was the bounden duty of every man who respected the rights of conscience. It was the way to include every class, allowing their parents to worship God, and train up their children according to their own religious principles. His Royal Highness stated, that on these grounds, although he could add little to the observations which had been made, he considered it the duty of per-



sons in the highest stations of rank to support such an institution as this.

Thos. Fowle Buxton, Esq. very eloquently seconded the motion. In allusion to the Treasurer, who had stated his willingness to resign his office into other hands, Mr. B. remarked, that when the Society was in extreme difficulties—when, year after year, the Treasurer was called upon for further advances—when every thing was difficult and discouraging—the worthy Treasurer said nothing about resigning his office. Now, when the Society is in prosperity and in flourishing circumstances, the Treasurer modestly conceals himself behind the Noble Chairman, and is willing to yield up an office, no longer calling for such anxious cares, into other hands. He need not say, that such a resignation could never be thought of by the members of this Institution, or his services ever forgot.

The Rev. Dr. Shawbe acknowledged the thanks of the Meeting, both for the Treasurer and himself.

Sir James Mackintosh moved the thanks of the Meeting to the benevolent individuals who, by their exertions, had raised the sum of 11,024*l.* 13*s.* 1*d.*\* for liquidating the debts, and the erection of new buildings. In the most eloquent manner this gentleman descanted on the benefits of education. He stated, that by documents laid before the House of Commons, it appeared that the punishment of criminals cost this country 150,000*l.*† annually. This large sum is expended in inflicting misery and pain on our fellow creatures. He did not say that any blame was attached to the Government of this country for this expenditure. He declared his conviction, that the punishment of criminals was benevolent in its effects on society, and that the laws were administered in the most admirable spirit of mercy by our judges. But a small part of this sum, if laid out in the instruction of children, would do more

to prevent this infliction of pain and unhappiness, than all the punishment arising from the execution of the laws; and it would have the immense advantage of rendering persons, who by ignorance, are growing up to be the pests of the society, valuable and useful members of the community.

The Rev. Dr. Mason, Secretary to the American Bible Society, rejoiced in the spirit of British benevolence, and in the individuality of the objects of different institutions. He considered it his greatest happiness to be present at the meetings held in London, at this season of Christian exertion.—While he respected his native country and its government, he was proud that British blood flowed through his veins. He was happy to say, that the same spirit was widely diffused in America; and education was making rapid progress on that continent.

The Rev. Mr. Hillyard paid a tribute of respect to the Noble Chairman and the Marquis of Tavistock, for the exertions made in the neighbourhood of Bedford, not only for the relief of their temporal necessities, but in supporting schools, and dispensing to them the bread of life.

The Rev. Rowland Hill highly approved of the plan of the Institution, and remarked, that since their establishment, the Sunday Schools in Southwark were increased from 2 to 3000: and he was happy to see the instruction of children on week days united with the benefits of religious instruction at their respective places of worship on Sundays. He rejoiced in what is doing by another Institution among the children of the establishment, but he could not agree to the exclusion of those who dissent from it. Including the Catholic, half of the population may be considered as dissenters.—Should this large mass of our fellow subjects be doomed to ignorance because of the religion of their parents? Were such a dreadful event to take place, in a generation or two we might expect a large proportion of them to become barbarians.

R. H. Marten, Esq. the Rev. Jacob

\* Nearly Fifty thousand Dollars.

† Two thirds of a million of dollars

Snelgar, and the Rev. E. J. Jones, addressed the Meeting; and His Royal Highness the Duke of Sussex concluded, by moving the thanks of the Meeting to the Noble Duke in the Chair.

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## DOMESTIC INTELLIGENCE.

### REVIVALS OF RELIGION.

*To the Editor of the Religious Intelligencer.*

DEAR SIR—In a former communication, written last May, I informed you, and through your paper the public, of some particulars respecting the Presbyterian Society of Manlius Village, N. Y. From that time, the good work of the Holy Spirit was more visible among the people, and a number of conversions followed. In these conversions the sovereignty and the freeness of *divine grace* was strikingly manifest.

Some, who were old and long hardened in the ways of irreligion, whose heads were blossoming for the grave, laid down the weapons of their rebellion, submitted to Prince Immanuel, tasted that the Lord is gracious, and possessed the spirit of the little child. Six who were about 60 years old came forward to the church and were admitted its members. Numbers in the middle age of life were awakened, and several made profession of their faith and hope in Christ, the only Saviour of sinners. Some were arrested in a powerful manner, and made to weep and tremble, at their view of themselves, the holy character of God, and the certainty of the judgment to come. Others were more gently, and not less surely led to a knowledge of their sinful character, their need of Christ, and to commit their souls to *Him*, as their refuge from Almighty wrath.

They seemed sweetly constrained by the Spirit, to love Christ and his people, and to follow him, in the duties of the Christian life, with the full desire of their hearts. Some, who before had been the habitual neglecters of divine

worship in every form, were now constant at the house of prayer. The saints were joyful, and the meetings, which were frequent, were very solemn. There were but few of the young made profession, but I trust several more had their hearts turned to the Lord, and are savingly acquainted with Jesus of Nazareth, the Prince of life.

The whole number of communicants, when I went to them the last of February, was 31. When I left them the 9th of July to journey for my health, which had become impaired by long and hard service, it was 58. The church is a company of believers, united, and exhibiting eminently the meekness and simplicity of the Gospel. They love one another with pure affection fervently, and have good will towards all men. O may this affection among them, continue, and the same spirit be diffused among *all Christians*, to whom the "new commandment is given that they should love one another."

This is a brief, a hastily drawn, and a very imperfect sketch; but hoping that it will be interesting to the public, and to the glory of God's grace, I send it to you.

Yours respectfully,

ISAAC REED,

Norwalk, August 12, 1817.

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*Extract of a letter from the Rev. EZRA FISK, to the editor of the Recorder, dated Goshen, July, 1817.*

About the first of December 1813, there were some hopeful appearances of religious attention in the congregation in which I labour. An evident eagerness to hear the message of salvation drew larger numbers together on the Sabbath than had been usual. Much solemnity marked the countenances of multitudes, who had been thoughtless. It was very common to hear the pious people express anxiety for the church's prosperity, and great earnestness for reviving, gave a new character to their prayers. An evening lecture was commenced in a large



court-room, which was soon crowded, and we left it for the church. At the first meeting in the court-room, a young woman who came thoughtlessly to the house, was deeply affected with a sense of her sin and danger. No other external evidence was seen than her paleness and fainting. With the help of her friends she went out and left the impression that she had become faint from the state of the atmosphere in a crowded room. But the next day I was called to see her. From the peculiar state of her nervous system this faintness continued. I found her in deep distress of soul. She had clear views of her lost, miserable state. She neither ate, slept, or walked but little for five days. Her agony seemed almost insupportable. On the morning of the sixth day, she obtained comfort. She immediately rose from her bed, for the first time without help, during her distress, and sang praise to God. During this scene of distress the friends were deeply affected, but there was little of clear conviction in their case. They however received impressions from which some of them have since been relieved by hope in Christ. After this event nothing special appeared until spring; except the general solemnity of the Sabbath congregations, and earnestness of Christians in prayer.

In May, 1814, it was found that several persons had been under serious impressions during most of the summer and winter previous. But living in different neighbourhoods they had not communicated with each other. Fifteen had obtained hopes of an interest in Christ, and united in communion with the church. This seemed the occasion of joy to Zion, in a more special sense than is ordinarily witnessed on such occasions. There was something of interest in the celebration of the sacred supper that is not felt, except when there is a special influence of the Holy Spirit on the minds of men. Observations were now frequently made, that recognized the work of revival. But its increase

was gradual. Some few were willing to be known as enquirers after the great salvation. Others would attend public worship on the Sabbath, and prayer meetings from evening to evening. Still there were cases of hope. There was a general excitement and some persons anxiously enquiring.

In August there were six more added to the church, and the season was solemn and deeply interesting. There was evidently an increasing seriousness during three months succeeding. But not more than one neighbourhood seemed to be affected with an influence which operated pungent conviction for sin.

In November, nine more were received, on examination, to the communion. At this time commenced a more visible tenderness of feeling. The Lord seemed to bless his ordinance to the comfort of his children and conviction of sinners. Prayer meetings multiplied and many were urgent to have them at their houses. Still the number of those, who were "heavy laden," or who hoped, increased gradually during the winter. Some interesting cases occurred among heads of families. Husbands and wives consulted on the subject of family religion, and a large number commenced family worship. Some of the scenes of that winter were most tender. Father, mother, and several children in the same families were at the same time anxious to know what they should do to be saved. This deep interest was principally in one neighbourhood. The hallowed influence seemed to extend around the place where the above mentioned young woman was taken. There seemed to be the spot, on which the people loved to meet and worship, and that the place where the Lord delighted to bless them. The character of the work during the winter may be understood from conceiving about thirty hopeful converts assembled two or three times in a week, rejoicing together, while about ten more were deeply convicted. Almost every week

we heard of some new cases of hope and conviction. The period of their distress was various.

In May, 1814, the Session examined and admitted twenty-three. This was a refreshing season. There was a deeper interest in the event by those who had left no hope than had before been taken, on like occasions. The circle of its influence extended over other parts of the society and to parts of neighbouring congregations.

At the communion in August, seventeen more were received. That day was of all others the most solemn I ever witnessed. Every eye filled with tears of joy, sorrow, or sympathy. There seemed not to be an idle spectator in the house. More than fifty persons were convicted on that occasion, who have since hoped in Christ and professed his name. Here commenced what is termed the revival of this county. From August to April the congregations around experienced a happy reviving. During that time not less than one thousand persons obtained a hope in Christ. But in all the places except here the work was sudden in its commencement, rapid in its progress, and short in its continuance. Many happy fruits are still to be seen, and I trust will be seen in the glories of heaven.

From August till November was the season of strongest excitement with us. Prayer meetings were eagerly attended in all parts of the congregation.

In November seventy-three were added to our communion on examination. The day of our communion, though not marked with that awful solemnity which attended the one in August, was most cheering. To see 73 persons from the age of 70 down to 13, assembled to take the vows of God upon them, was a scene of joy and glory never before witnessed in this place. The feelings of the pious seemed to be overwhelmed with astonishment, gratitude, and delight.

From this time the revival began to decline. Instances of conviction were less frequent, and it was plain that the

feelings of Christians were less ardent. But the declination of the work was gradual. The prayer meetings were full and not diminished in number. For several months we had ten praying societies in a week in different neighbourhoods. The winter was an interesting season; and in May, 1816, fifty more were admitted to the communion. From this time the decline became more visible. The instances of conviction and hope were less numerous and less conspicuous. In August, twenty were examined and received. Until this time there was a constant seriousness upon the minds of the people generally. Opposition had not been open. But now the enemies of religion took a formidable stand. Vice was more bold. Religion often ridiculed to the face of the pious. This, however, has been of short duration. Although the spirit of revival has left us, the voice of opposition is hushed. In November fourteen were admitted, and last May there were ten more. We now have a prospect of some at our August communion. The whole number admitted to the communion on examination since the commencement of this happy revival are 237. The work has been verily most blessed. And its subjects are generally walking in the order of the Gospel. Prayer meetings continue, 6 or 7 each week, and many attend. There has been no time that we did not know of some anxiously enquiring, since the commencement of the work.

I trust we shall ever rejoice in this precious scene. It has been the work of God. In the whole progress the Lord has taken care to let it be seen that all the excellency of the power and all the glory belonged to him. The means employed, have been the public preaching of the word—meetings for social prayer—family or pastoral visitation and Christian conversation. There has not been much quarrelling with particular doctrines. A deep sense of a lost, helpless state by sin, of exposedness to misery, and of the entire insufficiency of means to



effect the desired object, have generally characterized the distress of conviction. Sometimes it has continued weeks and months, and sometimes only a few days. The excellence, glory, love, sacrifice and intercession of Christ, have seemed to occupy much of the feeling and converse of the persons who hoped. Much has been felt and said of the influence of the Spirit in producing all that is of worth in religious character. We pray for the return of that blessed influence which convicts and converts.

Yours, &c. E. Fisk.

FROM VERMONT.

MR. WILLIS—Sir, *The insertion of the following account in the Recorder, will oblige some of the admirers of your very useful and important publication.*

JOHN GRISWOLD, } Committee of  
NATH'L HALL, } Consociation.

The consociation of the South-Western District of Vermont, and parts adjacent, met at Pittsford, June 24, 1817. This Consociation consists of twenty-six churches; twenty-one were present by delegation.

It is one great object of the Consociation, once a year, to learn from representatives, the prosperous or adverse state of every sister church within their union.

Adopting the same articles of the Christian faith and practice, and annually meeting together by delegation to partake of each others joy or sorrow, we find that our bonds of union are strengthened, and that a door is more widely extended for the exercise of that charity which constitutes the harmony, moral excellence, and glory of the Redeemer's kingdom.

According to our custom, we proceeded to enquire respecting the prosperity of Zion, and were encouraged and animated by the following account of the special work of the Divine Spirit, in twenty of our congregations, during the past year.

The number received into the Church, and the number not yet received who are the hopeful subjects

of divine grace, appeared as follows, viz.

	Received.	have hope.
Brandon	95	55
Pittsford	97	
Benson	117	30
Hubbarton	39	
W. Rutland	30	
Castleton	169	
West-Haven	36	30
Fair-Haven	85	
Poultney	44	
Middletown	25	
Tinmouth	2	
Hartford and W. Granville	50	
N. Granville	41	
S. Granville	33	17
Pawlet	20	
Rupert	35	20
Sandgate	35	20
Derset	50	50
Manchester	15	20
Total,	1020	252

The prosperity of the churches within this consociated body, during the past year, far exceeds what we had ever before witnessed. When the relation was given by the representatives of the churches, where the work of divine grace had prevailed, the audience appeared to be struck with a solemn and affecting view of the all-conquering hand of Jehovah. The affectionate and joyous tear in almost every eye, most eloquently bespeaks the deep sensibility of every heart. It is impossible, in this short sketch, to give such a view of the work as was received from those who were eye and ear-witnesses of the tears and sighs of the convicted, and the joys and triumphs of the converted. In some places where the church had become almost extinct, they now flourish like the garden which the Lord hath planted.

In some of our congregations the work of divine grace continues to prevail, and the friends of Zion anticipate the joy of receiving a still greater number of cordial friends into the Redeemer's kingdom. The blessed work

continues to prevail in Rupert, Dorset, and Manchester; and has recently commenced in W. Rutland, Tinmouth, Winhall, and Peru.

The number of hopeful converts to the cross, in our congregations, during the past year, exclusive of other denominations is estimated at something more than twelve hundred.

Is there any thing too hard for the Almighty? Behold what the Lord hath wrought!—The spiritually dead awake and arise; The blind see; the the deaf hear; the dumb sing alleluias to the son of David; those who were as the stubborn oak are made to bow humbly; hearts like adamant have become tender, and natures fierce and cruel, are now gentle as a lamb.

Here we see an army raised from the enemies' camp, for Prince Emanuel, who, we trust, are all clad in the Christian armor, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the Gospel of peace; and above all the shield of faith, and the helmet of salvation, and the sword of the Spirit, praying always with all prayer, and supplication in the Spirit. Eph. 6.

Is not this the day of divine power in which the Lord Jesus receives the trophies of victorious grace according to the promise?—And ought not the Churches to consider these victories as sure pledges of the complete triumph of our Lord over all his and our enemies, throughout the world? Who then will be faint hearted, or fearful, or slow to come up to the help of the Lord, in this day of signal victory; in this day of the wonders of divine grace.

*Extract of a letter to a Gentleman in Boston, dated Auburn, (N. Y.) August 6th.*

"My dear friend—The Lord has been and still is, I trust, among us in a most wonderful manner. Last Sabbath was our Communion; and such a day I never witnessed before; 2500 persons were supposed to be present.

Every eye was fixed, and every countenance appeared solemn as eternity; when *one hundred and forty* persons arose, solemnly to avouch the Lord Jehovah to be their God. It was an affecting sight indeed. Out of this number, who were received into the church, fifty were baptised. Some nearly 70 years of age, and some not more than 14, have been made the happy subjects of saving mercy. Some mere moralists have been made alive unto God, from dead works, through the faith of the Son of God. In other instances, the most profligate characters and the most stupid infidels have abandoned their refuges of lies, and been constrained to cast themselves down at the feet of our Divine Lord and Saviour. Most of our respectable young men have renounced the pleasures and follies of the life that now is, for the unseen glories of the world to come. Many young ladies also, have abandoned their former gaities and amusements, to embrace the better and more durable satisfactions which the religion of the Divine Saviour proffers. Several of our Physicians and attorneys have been brought to accept of the salvation of Christ, and furnish high promise of future usefulness. Present appearances warrant the hope, that at our next communion we shall have another addition of from fifty to an hundred. Much, however, depends, under God, upon the exertions, prayers, and faithfulness of Christians. We have a faithful promise-keeping God: he never disappoints the expectations, nor turns a deaf ear to the cries of his people."

From the (Chillicothe) Weekly Recorder

#### AWFUL DISPENSATION.

July 30.—It is stated in the Western Monitor that on Sabbath morning the 20th inst. two respectable ladies, Mrs. JANE LUCKIE and Mrs. ELIZABETH McCULLOUGH, were killed by lightning in the time of divine service in the First Presbyterian Church of Lexington, Kentucky. The electric fluid was attracted by the metallic



projection above the cupola, passed through the roof and ran down the iron rod that suspends the chandelier, under which the above mentioned ladies were sitting. It is said several other persons were partially injured.

By the mail of last evening, we received a letter from Mr. *Lawson M'Cullough*, the bereaved and deeply afflicted husband of one of those ladies, from which we make the following extracts; only observing that if the deceased persons possessed genuine piety, (of which they appear to have exhibited satisfactory evidence,) their instantaneous exit, though in some respects awful, and distressing to surviving friends, may be justly considered as an immediate and happy translation from this dark world of sin and grief to the glorious regions of immortal joy.

*"Lexington, July 26, 1817.*

*"My Dear Friend*—You doubtless will soon be made acquainted with the very sudden and unexpected death of my dear *ELEANOR*, the wife of my bosom, who, I hoped, would survive me, and comfort me through the trials of this life. It has pleased the adorable Ruler of the universe to remove her from me in a moment, and call her *as in the twinkling of an eye* from time to eternity. The unexpected change took place on the Lord's day, about half after 11 o'clock. When at the house of God, and while the praises of God and the Lamb were in her lips, it pleased God to commission the forked lightning to strike her, with the venerable child of God Mrs. Luckie. She is gone, no more to bless these weeping eyes, or to soothe this sorrowful heart, until I myself go to the house appointed for all living.

*"This dispensation was solemn and awful to all present: but oh! what tongue can describe the feelings of my heart, when I found myself so deeply interested! And, had it not been for the flattering hope that she might be resuscitated, which strengthened my poor frame for the moment, I see not why I did not sink with her*

*in the arms of death. During the unusual exertions which were made by medical means for her recovery, how cheerfully would I have given the world, accounting it a poor present indeed, for the least appearance of returning life! But God, in his adorable providence, was pleased to order it otherwise; and it is mine to submit to his most holy and righteous will in his dealings with her who is gone, and with myself who yet remain in this vale of tears. And, oh! if I do not in all respects say, "Thy will be done:" yet I think I can say, the Lord knows I wish to be brought wholly to that disposition of soul.*

*"Now, my dear friend, you, and all who fear God, and look forward to that world where there is no death, and where joy unspeakable and full of glory are laid up for those that wait for the salvation of God, will doubtless desire to know whether there were any good ground of hope—any previous evidence of a change of heart in those who have been called in an instant to appear before Him who is the searcher of hearts. I would this-day say, *Glory to God in the highest*, that although it has pleased him to display his power, I am blessed with the hope—the heart-cheering hope, that my dear companion was a vessel of his mercy. For at least two years past, there appeared in her an unusual disposition to peruse God's holy Word; and when I urged the necessity of closing in with Jesus on his gracious terms she often expressed a sense of her great sinfulness and unworthiness. Like all others who are unacquainted with the plan of Divine Grace for saving perishing sinners, she appeared for some time to lean to works of righteousness, and thought there must be something done by sinful creatures to fit them to embrace the Saviour of men. But these views were gradually changed, and at length she expressed herself on religious subjects in a consistent and Scriptural way. She not only perused the Sacred Volume herself, but with great solicitude, pressed the necessity of reading it, on her own*

child, and on my brother's daughter of whom she had the care. Especially she urged them to read the Proverbs of Solomon. She was very particular in having the worship of God kept up in the family, and careful that all should decently attend. She appeared to love the house of God, was seldom absent herself from public worship when in health, and used her influence to induce others to attend on God's appointed means of grace.

"She had some difficulties in her mind respecting the proper mode and subjects of baptism; but after a close examination for herself, all her doubts were removed; and she expressed an earnest desire to dedicate her child to God in the ordinance of baptism, which she designed to do prior to our next communion.

"The Lord's supper, which had been appointed to be administered on that very day on which she was removed from this world, by some cause unknown to me, was postponed until the succeeding Lord's day. The sermon preparatory appeared to have a most happy effect on her heart. On her return from divine service, she retired with her Bible, and was found deeply affected. On that night, or the next, when conversing on religious subjects, she informed me, to my unspeakable joy, that she had come to a determination to join herself to the people of God, and dedicate herself to him in that holy ordinance. I told her such news was indeed very consoling to me, and now I should be blessed once more in approaching the table of the Lord, accompanied with my dear partner.

"The next Lord's day arrived—she repaired to God's earthly courts for the last time. The introductory prayer being made—part of God's Word being read in the 6th chapter of John's Gospel—while engaged in singing God's holy praise, for his inexpressible love to sinners in sending his Son to save them, and the love of Jesus in giving his soul an offering for sin—yea, when in the act of pronouncing the soul-cheering words,

"So strange, so boundless was the love,  
That pitied dying men,

she was in an instant taken to experience the infinitely precious fruits of that love. In a moment she passed from death to life which shall never end. This is now the only comfort of one who expects once more to see her, not in this world of trouble, sin, and sorrow, but where sorrow and grief shall be seen and felt no more."

The following more particular account of the solemn dispensation of which the preceding letter is predicated, is from the *Lexington Western Monitor* of the 2d inst. and doubtless will interest the attention of our readers.

In the First Presbyterian Meeting-house in Lexington, on the 20th ult. just as divine service was commencing, on the morning of the Lord's day, a very black cloud came up from the west, accompanied with but little storm or rain. In a few minutes after the right of the cloud began to pass over, a stream of lightning struck the spire of the church, passed over the ball, and entered the cupola near the top, splintered one of the posts of the belfry, passed the roof and run down the iron rod, in the centre of the building, by which the chandelier was suspended, and killed two ladies, Mrs. Jane Luckie, and Mrs. Eleanor Wright McCullough, who were sitting in the head of their opposite pews, near the chandelier. A breach of about an inch and a half in diameter was discovered in the crown of Mrs. Luckie's bonnet, but no fracture appeared upon the body. The shoulder and side next to the rod, became greatly discoloured. Mrs. McCullough's reticule, containing two small keys, lying on the opposite side from the chandelier, was set on fire. Two ladies sitting nearest the above fell, but were soon recovered. Mrs. S——, who sat close to Mrs. McCullough's reticule containing the keys, was stricken on that side; the limb from the keys down was bruised in several places—the



stocking and shoe torn. Several persons in the neighbourhood of the place were greatly stunned. The fluid reached the floor nearly in a direct line with the iron rod, then taking a horizontal direction for some feet, passed down at one of the posts of the gallery. During the passage of the cloud, several shocks were felt in town: the glass in the windows of the Market-street church were shattered: the chimney of the Kentucky Hotel was struck; the lightning passed from the chimney to the west corner, throwing out a number of bricks; then passed down the tin spout, breaking the corner at the extremity of the spout.

Most of the people in the Meeting-house were sensibly affected by the stroke—reflection for a moment was suspended—the house filled with smoke and became strongly impregnated with sulphur. The cries of surviving friends—the alarm that seized women and children, rendered the scene solemn and deeply interesting. The news soon reached the neighbouring churches; a similar tumult was there excited—numbers in terror and suspense for their families and friends hastened to this church; others fled from the scene of danger, for fear of a second stroke. The rain still descending, the lightning flashing, the thunders rolling, produced fears and feelings difficult to describe. As yet, few knew the nature and extent of the damage sustained. Every exertion that friends and physicians so circumstanced could make for the recovery of these two excellent and amiable women was made, but without success. When every expedient had been tried in vain; when hope became exhausted; when the spirit had fled; when death had evidently erected his standard on the wall of the clayey tenement, all had to yield; friends and physicians, minister and people, had to bow in solemn silence, to the sovereignty of that God, who holds the lightnings in his hand, and directs them where to strike. In reviewing the deeply affecting events of this day, we have no hesitation in saying that the

overruling providence of God was rendered visible and distinct in the whole transaction. The congregation on this day was unusually thin; the appearance of the morning prevented some both in the town and country from attending divine service. Two meetings in the neighbourhood of the place, one of which was of a special and interesting nature, called off two or three families, whose pews were immediately under the chandelier. One of these seats was owned by a widow lady, whose two little sons, her all! had that morning attended a Bible Class, with instructions when the last bell should ring, to go and take their seats, at which time she entered the carriage to join her children, but viewing the cloud with some alarm, left the carriage and directed the driver to hasten off and bring home her children. On the arrival of the servant, the little boys left their seat; but before they reached the carriage standing at the door, the lightning had descended, and dealt death and dismay around the place. Other families equally exposed, were providentially absent. The centre pews which were usually filled, were on the present occasion, left nearly vacant. This day was set for the administration of the Lord's supper, which for some reason was put off to the following Sabbath. Had the communion taken place as expected, the centre pews would have been crowded. An all-wise Providence had otherwise directed.

Another fact, of which the writer of this article is informed, worthy of public notice is, that one of the two ladies which fell, but recovered, had been deaf in one ear for thirty years. On coming to her feelings and the exercise of her mind, she found to her astonishment that her hearing was perfectly restored. An useful problem for the anatomist and physician to solve.

When all the circumstances are taken into connection with the melancholy event and duly considered—can any one be so sceptical, so faithless, as not to believe that the whole series

of causes and events, in the natural and moral world, are constantly under the directing and controlling providence of an all-wise God? 'I would not have you ignorant concerning them which are asleep, that ye sorrow not, even as others, which have no hope.' Mrs. Luckie was an aged lady; 'a mother in Israel;' an honour to her family, and an ornament to the church of which she had long been a member. Her acquaintance for some thirty or 40 years with the plan of salvation; the exercises of her own heart; her Christian communion with the people of God; her zeal for the peace and prosperity of the church of Christ, had thrown round her whole character such a lustre, as arrested the attention, and commanded the respect of all who knew her. Mrs. McCullough was the daughter of a respectable Presbyterian minister—in the prime of life—a woman of amiable and graceful manners—loved and respected by her family and friends. It appears that from a pious education, and a regular attendance upon the stated means of grace, her mind had become deeply impressed with a sense of the nature and importance of religion. She expressed an anxious desire to speak with the minister in reference to her making a public profession of her faith in Christ, at the approaching solemnity. Her affectionate husband was the delighted and thankful organ of this communication. Just before public service began, on that memorable morning, she arose from her seat, went to her husband, one of the congregational clerks, and at that time sitting near the pulpit, and requested him to let the minister know she greatly wished to see him at her own house, that they might converse freely on those subjects more immediately connected with a public profession of religion, which she desired to make on the next Lord's day. Having obtained his assurance, she returned to her seat, and with the high praises of God upon their lips, these two sisters were called up to heaven, as was Elijah. "Let us serve the

Lord with fear, and rejoice with trembling."

From the Baltimore Telegraph.

#### SUNDAY SCHOOLS.

When we hear, as we sometimes may in passing through the streets, little children collected in groups, whose articulation is yet scarcely distinct, stammering out execrations in hardly intelligible blasphemies, it surely becomes a question for the consideration of every Christian Philanthropist, whether these infantile reprobates may not be brought to a proper knowledge of their Redeemer. At such deplorable spectacles of juvenile depravity as have often been witnessed, it requires but a little reflection to discover, that unless some special circumstance interferes, we may behold in these forms, the future atheists, hoary blasphemers and revilers of God—men who will think that virtue and honesty are no more binding, than they are enforced by human laws—men whom it will require all the vengeance of those laws to restrain from outrages—men who in short, are brought forth curses to that community, which they might otherwise have adorned. We may rely upon this, that when the awful penalties of eternal justice and the vengeance of an offended Deity, are thus set at defiance; when we have been taught from infancy to look up at the uplifted thunder-bolt with scorn; no lesser ties, such as the obligation of human laws, will be found availing in the restraint of such characters, when their penalties can be avoided. If the Deity is despised, feeble indeed is the security afforded by legislative statutes! Considerations of this awful character, apart from any others would, we apprehend be amply sufficient for every Christian to lend all the assistance in his power to check the growth of such impiety in the bud—to take the little and as yet unconscious atheist by the hand, and to lead him to the contemplation of the great source of salvation. We would therefore respectful-



ly suggest for the consideration of christians of whatever sect, whether the establishment of Sunday Schools in all their congregations for the education of these little blasphemers, might not be, by the blessing of Divine Providence, a powerful means of reclamation. Sunday is the day devoted exclusively to divine worship, and many serious persons have often complained of the extreme difficulty which they find on entering the temples devoted to the service of God, in disentangling their minds from the cares and vexations of worldly business. The establishment of Sunday Schools, by giving a few hours to the instruction of youth previous to divine service, would produce that solemnity of mind so peculiarly necessary to be observed in the temples of God. The Christian would think on the important service in which he had been engaged, as a preliminary solemnity to divine service—every person aiding and abetting a plan fraught with so much true Christian benevolence, would after such a tour of duty, enter the house of worship with very different ideas, than he would, from the midst of an idle conversation rudely broken off by the bell which proclaims that the hour of worship has arrived. These little children, if the books then placed in their hands are judiciously selected, are taught not merely human learning—they are taught lessons of piety on the very day on which the glad tidings of salvation are announced to man—on the day when assembled millions and millions of fellow Christians are prostrating themselves before the altar of God, and imploring his mercies—they are taught reverence for that day, the remembrance of which will in their future lives be mingled with all their endearing associations—they will find that the dawn of letters on their minds was the dawn of religion, and the dawn of virtue. With what pleasure in future life will they on that day mingle in all the solemnities of divine worship, when it comes upon them fraught with so many endearing recollections! This is

no idle speculation; it has been tried both here and elsewhere, with the most abundant success. And we seriously think that Christians of whatever denomination, could not do a greater benefit to society, than by the establishment of such Sunday Schools, or render a more acceptable service to God.

OBITUARY.

Died, at Harwinton, on the 12th of August, *Betsey Brace*, daughter of James Brace, Esq. aged 28. Of this youth it may be remarked, that between the ages of 16 and 17, she became convinced that a life of strict morality, which she had always led, was not sufficient for her acceptance with God; like the young Ruler mentioned in the gospel, something was still lacking. It pleased God, by his Spirit, to wake up her attention in this early period of life, to the nature of the divine Law. In consequence of which, such discoveries were made as assured her that all her goodness left her short of eternal life; for her heart was totally depraved.—Her convictions were clear and pungent. Possessed of a mind disposed to acquire knowledge; the broad extent and spirituality of the Law, she clearly discerned, cut her off from all hope on account of any righteousness in herself. Forlorn and wretched, and knowing she must unconditionally submit to the righteousness of God, she made many efforts for the purpose; still retaining a regard to her own righteousness. All these efforts were ineffectual; and she was compelled to adopt the language of the 128th hymn, Hartford Collection.—

Smote by the law, I'm justly slain,  
Great God, behold my case:  
Pity a sinner fill'd with pain,  
Nor drive me from thy face.  
Dread terrors fright my guilty soul,  
Thy justice all in flames,  
Gives sentence on this heart so foul,  
So hard, so full of crimes.

'Tis trembling hardness that I feel:  
I fear, but can't relent,  
Perhaps of endless death the seal:  
Oh, that I could repent!

My pray'rs, my tears, my vows are vile,  
My duties black with guilt,  
On such a wretch can mercy smile,  
Tho' Jesus' blood was spilt?

Speechless I sink to endless night,  
I see an op'ning hell:

Her agonies in these views bordered on despair—and with a consciousness of the desperate wickedness of her natural heart, her mouth was stopped. She found no excuse. It was in this moment the glory of

the Gospel salvation, was made to shine in upon her soul, and gives relief. Hence she could experimentally unite with the remaining part of that hymn, and feel herself devoted to God.

From evidence presented for nearly 12 years, in succession, there is reason to believe her experience was sincere, evangelical and saving. She united with the church in Harwinton; and in the whole course of her life proved that she could say like the Psalmist, *I am thine, save me, for I have sought thy precepts.*

Her acquaintance was considerably extensive, and she was ever fond of improving her mind by reading and the conversation of enlightened people; and it is just to observe, that no person of enlightened piety could become acquainted with her without feeling an interest in her welfare. It pleased God, however, to remove her from this world, leaving the consoling thought that to her death was gain.

Her last sickness was long and distressing; in all which she manifested great patience and calm resignation. The humbling sense of her unworthiness increased with her years; and more and more she admired the rich, sovereign and distinguishing grace of the Lord Jesus Christ. He was her hope and comfort—she was in view of his glory supported in the last conflict and carried above the terror of death. At a former period, during a tremendous thunder shower, her calm and rational support was the occasion of conviction to one of her mates, who afterwards, it is believed, was led to put her confidence in the same Almighty Saviour. Many remarks were made in the latter part of her sickness so pertinent, humble and devout, as to remove from the weeping friends the horrors of the gloomy valley. For some time she had been looking forward to the trying scene, and prayed for divine support. It was granted her, and she departed in peace. While the afflicted friends were weeping around her mortal remains, they found occasion to say,

'Happy soul, thy days are ended,  
All thy mourning days below;  
Go, by angel guards attended,  
To the sight of Jesus go.'

Died, at Wethersfield, (Con.) on the 24th ult. Miss Elizabeth G. Talcott, aged 32. By her will she gave 1000 dollars to the first Society in Wethersfield; 500 dollars to Yale College, as a fund for the support of the Professor of Divinity in that Institution; 500 dollars to the Domestic Missionary Society; 500 dollars for the education of indigent pious young men for the Gospel Ministry; the whole of her real estate, worth about 1,500 dollars for the education and support of orphan children; and

the remainder of her estate, about 1000 dollars to the Foreign Mission Society.

#### Anecdote.

One day, after addressing a number of natives on the banks of the Ganges, Mr. Thomas, the first Baptist Minister, who preached in Bengal, was accosted by a Brahmin as follows: "Sahib, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly it is the devil who is in fault; the devil, therefore, not man, ought to suffer punishment." While the people discovered by their looks their approbation of this mode of reasoning, Mr. Thomas, observed a boat with several men on board sailing on the river; and, with that facility of reply for which he was so distinguished, answered: "Brahmin, do you see yonder boat?" "Yes," said he. "Suppose," added Mr. Thomas, "I were to send some of my friends to destroy every person on board, and to bring me all that is valuable in it: who ought to suffer the punishment, I for instructing them, or they for doing the wicked action?" "Why,"—answered the Brahmin with some emotion, "you ought to be put to death together." "Yes, Brahmin," said Mr. Thomas, "and if you and the devil sin together, the devil and you will be punished together."

#### LITERARY.

Just received, and for sale at this Office, *A Vindication of some of the most Essential Doctrines of the Reformation: being a reply to objections raised against these doctrines in a late publication, entitled, 'The Errors of Hopkinsianism detected and refuted; in Six Letters, by NATHAN BANGS, Minister of the Gospel;'* addressed to the Author of the present Work. To which is added, a *Sermon on the Goodness of God, manifested in governing the hearts of his enemies.* By SETH WILLISTON, Pastor of the First Presbyterian Church in Durham, N. Y.

We recommend this work to the candid perusal of all who feel interested in the all essential doctrines of Grace.